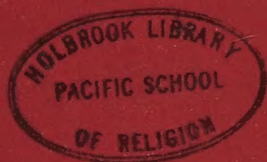


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Contents

Articles

Page

The Message of the Church in the Postwar World, by <i>Ernest Fremont Tittle</i>	1
Church People and the World Organization— <i>A Symposium</i>	4
As a Layman Sees S.E.A., by <i>Harrison M. Sayre</i>	8
Cleveland Speaks to the Local Church, by <i>Wilbur La Roe</i>	11
The Church and the Veteran, by <i>Arnold Lowe</i>	13
Those We Delight to Honor, by <i>Harvey Seifert</i>	15
Why an Annual Wage? by <i>Philip Murray</i>	18
How Can the Negro Hold His Job? by <i>R. E. Gillmor</i>	24

Editorial Comment

For Times Like These.....	20
---------------------------	----

Sanctuary

Memorial Day, 1945.....	28
-------------------------	----

Departments

Workshop	35
About Books.....	37
Study and Action.....	41
Current Films.....	42

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The Message of the Church in the Postwar World

*By Ernest Fremont Tittle**

IN THE early years of the twentieth century an attempt was made, particularly in Britain and in the United States, to associate Christianity with the faith and concern of its Founder. In this country Walter Rauschenbusch labored to see the Kingdom of God made "the great object of Christian preaching, the inspiration of Christian hymnology, the foundation of systematic theology, the enduring motivation of evangelistic and missionary work, the religious inspiration of social work and the social outcome of religious inspiration, the object to which a Christian man surrenders his life and in that surrender saves it to eternal life, the common object in which all religious bodies find their unity, the great synthesis in which the redemption of the spirit, the enlightenment of the intellect, the development of the body, the reform of political life, the sanctification of industrial life, and all that concerns the redemption of humanity shall be embraced."¹

Well, in the Churches of yester-

day there were some, a relatively small number, who rejoiced in this view of Christianity, finding in it the authentic accent of Jesus and the promise of a larger life for themselves and for all men. But the gospel according to Rauschenbusch was by no means universally accepted. On the contrary, it was decried and deplored especially by persons who, themselves enjoying economic security and material comforts and luxuries, insisted that the Church has no business to concern itself with such matters as hours and wages and social security but only with such spiritual matters as sin and salvation—and this despite the fact that Christians are bid to pray for daily bread, their neighbors' as well as their own, and the fact that Jesus "separated the sheep from the goats on the basis of their attitude toward the economic needs of others."

Nor is the gospel according to Rauschenbusch at all widely accepted in the Churches of today. It still is decried and deplored, sometimes by persons who make out, contrary to fact, that the so-called social gospel is concerned only with the matters of politics and eco-

* Ernest Fremont Tittle, Pastor of the First Methodist Church, Evanston, Illinois. An abridgement of an address delivered at a Conference on Ministerial Training at Garrett Biblical Institute, Evanston, Illinois, December, 1944. Used by permission of the speaker.

¹ Quoted from *The National Baptist*, 1893.

nomics, not with the inner life of the individual, and that it undertakes to identify the eternal Kingdom of God with any and every contemporary movement of social reform; and especially by persons who regard its social hopes as sentimental and unrealistic. There are those today in Protestant pulpits and schools of theology who, under the influence of Karl Barth (though which of the many Barths it is not always easy to make out), insist that the will of God cannot be done on earth as it is in heaven; that crusades for a new world order, a just and durable peace, are entirely futile and are, moreover, a most pitiful exhibition of human pride and presumption; that if we had any real understanding of our own nature as enduringly egoistic and selfish we would know that we cannot be made over on this side the grave, much less make our world over, but must continue to sin and suffer for our sins, hoping only for the forgiveness of God if we acknowledge and bewail our transgressions.

We are now confronted with a Protestant theology that is not content simply to ignore or minimize the insight of the Jesus of history that the Kingdom of God has come, but dogmatically asserts in flat contradiction of Jesus that the Kingdom of God cannot come in history. We are confronted, in the unsparing language of Canon Raven, with "an

inverted Pharisaism that prides itself on its own damnation, exalts Satan as lord of the earth, and thanks God for the good news of original sin."²

Well, God forbid that this shall be the message of the Church in the postwar world—this view of man's predicament which plays, though unwittingly, into the hands of reaction and destruction! It would be indeed a strange and most tragic thing if Christianity should cease to be a gospel—good news—and become nothing more than a counsel of despair.

The Church, when the war is over, must have something to say that is at once realistic and hopeful—something that may save from despair a world that has terribly suffered and is destined to more suffering and bitter disillusionment. What if the Church should say: The Kingdom of God has come. Let us repent, and believe this good news?

To say that the Kingdom of God has come is not, of course, to say in the face of contradicting facts that God's reign of justice, mercy, and truth is fully established on earth; but it is to say that "God was [and is] in Christ, reconciling the world unto himself," transforming the lives of men and working for the transformation of social and political institutions which, in so far as they are permeated with injustice,

² From *Good News of God*, page 10. Harper & Brothers, Publishers.

can and do destroy men in both body and soul.

This needs saying badly. There are those today outside the Churches who think of God as a refuge in time of trouble. (In foxhole religion none of us, apparently, is entirely lacking.) There are those within the Churches who think of God as working through ecclesiastical channels for the salvation of individuals and think of salvation in terms of theological belief, conventional morality, and American plumbing, and think of themselves as among the saved, although their conduct often is a cynical denial of the principles of Christ. But how many are there within the Churches, to say nothing of those outside, who think of God as working in history through every possible channel for a world that shall assure to all men everywhere a fair chance in life? And those Barthian theologies which have no hope for the future so far as this world is concerned—do they even so much as recognize the presence and activity of God in history?

It does indeed need saying that God is no mere spectator of the human drama but is himself an actor in it—the supreme Actor; and that God in history is not simply establishing Churches, ordaining preachers, electing bishops, and persuading laymen to raise and increase the budget, but also he is putting down the mighty from their seats,

and exalting them of low degree, and working for a world in which “nation shall not lift up sword against nation, neither shall they learn war any more. . . . But they shall sit every man under his vine and under his fig tree; and none shall make them afraid.” That needs saying.

An Englishwoman who apparently has heard a lot said, especially among religious leaders, as to “the folly and futility of an easy optimism about the rebuilding of Europe” feels moved to ask: “But do you come across such optimism?” Her own experience, she says, is quite different. What strikes her is “the gloom and depression” with which most of the people she knows regard the future. As a fact, there is now widespread in the world a feeling of weariness, of pessimism, of cynicism, of near hopelessness, which most certainly will have to be overcome if the world is ever to be rebuilt on a good foundation, and which can be overcome only by the assurance, which the Church exists to give, that we men and women, in our sinfulness, our weakness and wickedness, our loss and pain, are not alone in the world but are in the hands of the living God, who was and is in Christ working for our redemption.

The proclamation of this good news must, of course, be accompanied
(Continued on page 31)

Church People and the World Organization

A Symposium

WHAT CAN AND SHOULD THE PEOPLE OF THE CHURCHES DO TO ASSURE THE RATIFICATION BY THE SENATE OF THE CHARTER OF THE UNITED NATIONS ORGANIZATION, AS AGREED UPON AT SAN FRANCISCO, AND THE ASSUMPTION OF FULL MEMBERSHIP AND RESPONSIBILITY BY THE UNITED STATES?

The foregoing question was formulated and sent, well in advance of the convening of the San Francisco Conference, to men and women active in the leadership of the Presbyterian Church. Both the question and the following replies assume such modifications in the Dumbarton Oaks Proposals as will result in a charter fundamentally acceptable to Christian citizens and worthy of their support.

The Honorable Norris C. Bakke

Chief Justice, Supreme Court, State of Colorado

We Church people might well adopt a paraphrase such as this of the slogan used by Drew Pearson, well-known Washington commentator: "To pray, work, and give, to make democracy live."

1. The "prayer of a righteous man availeth much," and so with the prayer of a righteous people or nation. Lincoln said he was not so concerned about whether God was on our side, but was gravely concerned about our being on God's side. To insure this it is our duty and privilege to commune with Him, and so to learn what his plan is for the world. This prayer force can and must be directed toward a realization of a just and lasting peace.

2. Work will be necessary. This is a people's government, and Church people must furnish the salt and the leaven for the United Nations Organization: salt to keep fresh that which is good in what we have, and leaven to furnish the growth of the new international organization into what we Christians would have it be, seeking to make it approximate to the fullest extent possible the Kingdom of God on earth. This means participation in politics so that our ideals may be realized through political action. Each Church should have its own political or social action committee, to keep in constant touch with needs in these areas.

3. Give for peace as we give for war. If, following the last war, the allied nations had given to the cause of peace only a small part of what this war is costing, we would not have had this one. Whatever the price of peace, let us give in money, time, and effort to make it really work this time.

The Honorable Joseph F. Guffey

U. S. Senator from Pennsylvania

When President Wilson brought forth the plan for the League of Nations, I gave him wholehearted support though I was not at that time in public life, but I felt that unless the United States accepted the responsibility for world peace we would have another war in a generation.

At that time I was deeply disappointed at the lack of action among the Churches of America, for certainly if there is one subject upon which the Churches should unite and for which they should work, it is PEACE; otherwise we are denying the very fundamentals of Jesus.

If we are to avoid another holocaust, the Churches of the United States should at once begin to support the world peace proposals which will be enacted at San Francisco. They may not be perfect, but they will at least be a tremendous beginning toward the end for which we should all be working.

Edward S. Kinney

Moderator, Westminster Fellowship National Council

The Church is the living expression of the Christian way of life. It is important that we realize this fact when we approach this question. The Christian Church has a definite responsibility in anything and everything touching our lives. If the Church, being the living expression of Christ's abundant life, fails to lend Christian insight and knowledge, any plan for peace must surely fail.

The Church, however, must not expect complete perfection to start with. The San Francisco plan will undeniably have parts with which the Church will not agree wholly, but this must not cause abandonment of the plan. However imperfect it may be, we must help in every way possible, because only Christianity can help the plan to approach working perfection. If we feel that the plan is not right, that is all the more reason for our support.

The Church can best assure acceptance of the San Francisco plan by helping each one of us as individuals to understand the problems involved and the solutions as drawn up at San Francisco. The Church can mold public opinion. It is public opinion that will direct the Senate in its approval or disapproval of peace plans.

President Ralph Waldo Lloyd

*Maryville College, Maryville, Tennessee, and Moderator, Synod of
Mid-South*

There are at least nine practical things that people of the Churches can and should do in the coming weeks about our nation's place in a world organization for peace:

1. Become aggressively and undiscourageably concerned as citizens and as Christians.
2. Know as individuals the background, the progress, and the decisions of the San Francisco Conference.
3. Pray individually and collectively for the conference and for the United States Senate, which will act upon its proposals—both will be standing in the need of prayer.
4. Advocate that the people and the Senate of the United States be ready to accept membership and responsibility even though the plan be imperfect, provided it is just and reasonably promising.
5. Urge and organize in local Churches systematic study of these matters as part of the total Christian cause.
6. Join with other members in securing denominational resolutions and actions in behalf of United States participation.
7. Support the interdenominational efforts.
8. As individual Christians, promote concern, the Christian point of view, and action in other organizations—business, professional, and civic.
9. Let individual members of the Senate know the extent and depth of all these concerns, convictions, and activities of Church people. Let Senators know what Church people think.

Alfred Samuel Nickless, D.D.

Minister, First Presbyterian Church, Davenport, Iowa

The people of our Churches should, I believe, make clear to the United States Senate that they are not giving a blanket endorsement to the Dumbarton Oaks Proposals, as at present stated, as an adequate basis for a united nations organization. It should be emphatically stated that a united nations organization, based on those proposals, would be the first step only toward a more just and adequate plan to be evolved when the passions of war have subsided.

Therefore let the people of the Churches urge the members of the United

States Senate to accept that which emerges from the San Francisco Conference only with such provisos as will make possible the continuous amendment of the United Nations Organization necessary to bring it more closely into harmony with the Atlantic Charter. Let the people of the Churches recommend further that each member of the United States Senate give the most earnest consideration to the findings of the recent National Study Conference on the Churches and a Just and Durable Peace, particularly as to the measures suggested for inclusion in the United Nations Organization. If the San Francisco Conference fails to bring the United Nations Organization into line with the ideals of justice and democracy and with the plans for progressive universal disarmament, instead of the use of force as the final arbiter, then let the people of the Churches demand that our Senate insist that these things be done through the calling of future conferences.

Harold E. Nicely, D.D.

Minister, Brick Presbyterian Church, Rochester, New York

It should be assumed that Church people are dedicated to the cause of lasting peace. The great question is not what we are working for but how to achieve it. We have learned that peace is not the normal condition of the world. When nations drift along the line of least resistance, following their own ambitions, the end is war. If we are to have peace, we must make it.

In the past our efforts have been too little, too late, and too sentimental. We hear reports of the rising flood, and we denounce it, but the flood moves on. Our last-minute efforts are like sandbags that hold back only for a moment a tide that no man can stay.

Long-range and costly effort is required. Adequate breakwaters and dikes and emergency outlets must be prepared. This is the intelligent use of force to guide and control the energies of men in lawful channels. This is the task of the statesmen of the United Nations meeting at San Francisco—not to prevent the rivers of national ambition and pride from rising, but to control them and keep them within the channels of order and law.

The real sources of the flood are the melting snows on tributary slopes, stripped of their timber and vegetation, and the effective preventive is reforesting the tributary slopes. This is the continuing task of the Church, that justice and good will may contain the torrents at their source, and diminish the pressure on the political institutions that safeguard the peace of nations.

As a Layman Sees S. E. A.

*By Harrison M. Sayre**

THE Church of God has no new message to the world, but it has an old Message that has never been delivered. The Message requires fresh translations to be intelligible to modern ears. It requires many, many messengers for its effective delivery.

Making the translations and recruiting and training the messengers is the twofold task of the Church. By those two standards one can measure the work of every board and department, even of every local Church.

Those two standards apply with timeliness to the work of the Department of Social Education and Action, familiarly known as the S.E.A., a comparatively new division of the Presbyterian Board of Christian Education. The Department was reorganized in 1936 and is headed by Rev. Cameron P. Hall. This year it has attracted nationwide interest throughout the Church through its responsibility for leadership of the World Order Movement. In that phase of its work, the Department is recruiting and training messengers.

The languages for which the De-

partment of Social Education and Action has special responsibility are the tongues of the warring factions of modern society: the tongues of labor, industry, agriculture, science, education, and of all the important minority groups of America. The Department of Social Education and Action was brought into existence because of the recognition by the General Assembly that the Church must evangelize and harmonize these alien factions, before the reign of the Prince of Peace can be made a reality.

Most of the work of the Department in the short nine years of its existence has been devoted to the problem of translation, the problem of learning the languages of these alien factions. In that work, the small staff of the Department has had the help and guidance of a committee of twenty members, of whom nine are clergy and eleven are laymen and laywomen. Eleven of the members of the committee are appointed from the Boards of National Missions, Foreign Missions, and Christian Education, and nine are appointed by the General Assembly from the Church at large.

In the membership of that committee, in the past four or five years I have become acquainted with a

* Managing Editor, American Education Press, Columbus; member, Committee on Social Education and Action, Presbyterian Church, U. S. A.

Negro minister from Harlem; the wife of a C I O organizer from West Virginia; the vice president of a Pittsburgh steel company; a professor of agriculture from Cornell University; a lawyer and civic leader from Washington, D. C.; a lumber operator from Iowa; the director of the Community Chest of New York City; as well as school-teachers, missionary society leaders, and a dozen ministers from all parts of the United States. Three or four times a year, from early morning until late afternoon, this diverse and representative group of men and women have met to speak their minds on the meaning of the Message, in the light of their distinctive insights and experiences.

It has been an informing and inspiring experience to sit on that diverse committee and to see how the languages differ, while the Message unites. It has given me faith to believe that the miracle of peace can still be achieved, if only the Message can be translated into every tongue, and delivered by skilled and devout messengers.

Perhaps the finest example of the Department's work of translation up to the present date is its report on "The Church and Industrial Relations," approved by the 156th General Assembly last year. This statement was the work of a special joint committee, appointed by the Social Education and Action Committee, and made up of consecrated Presby-

terians from the ranks of management, labor, public, and the ministry. It was not easy to evolve a statement on so controversial a subject which would satisfy all the members of so representative a committee. But under the aegis of the Church, the task was accomplished. The document was approved, with minor changes, by the Social Education and Action Committee and by the General Assembly itself, and is winning wide distribution and high acclaim from progressive leaders of both labor and management.

The recruiting and training of messengers for the field of Social Action is being prosecuted through Social Education and Action Committees in every synod of the Church, in nearly every presbytery, and in a steadily increasing number of local Churches.

An excellent example of the healing service which a Social Education and Action Committee can perform is to be found in the Synod of Michigan, where the chairman of the synod's Social Education and Action Committee has been chairman also of the Public Affairs Committee of the Michigan Council of Churches. During the past three years, goodwill conferences have been held in practically every city of the state, wherever serious friction was recognized. The Public Affairs Committee of the State Council of Churches has offered assistance in setting up such conferences, and the

Social Education and Action Committees of the synod, presbyteries, and churches have co-operated.

In Columbus, Ohio, the pattern of the National Social Education and Action Committee has been approximated in the composition of the county War-Time Service Board, a group of thirty or more citizens representing every important segment of the community and every major wartime activity of the county. These two isolated examples can be duplicated in many other sections of the country. The Social Education and Action department is gathering the evidence.

Society has grown apart, in the past century, through the cleavages

of specialized activities and specialized interests. These are the modern "members of one body," referred to by Paul in I Cor., ch. 12, and they can be united in one common service only by the spirit so eloquently invoked in the following chapters. These two chapters summarize the Message as aptly as ever. But the Message must be translated into the languages of the modern world; and must be delivered by ministers and laymen who care enough to master the language difficulties and press home the story. To focus the attention of the Presbyterian Church upon this important work is the duty of the Department of Social Education and Action.

Betrayal

Whenever the Church in a blind endeavor to preserve its privileges and its property makes common cause with fascism, allies itself with the great landlords and the military, it not only repudiates its Christ but deserves the wrath of the masses it has betrayed. In making this statement, I do not mean to attack a particular Church. It so happens it was the Roman Catholic Church in Spain. It was the Greek Church in pre-Revolution Russia whose voice was too often that of the czar rather than the voice of Christ. And if it be that Protestant bodies anywhere become more interested in the maintenance of the institutions of religion than in permeating the community with the spirit of Christ and moving forward in those mighty endeavors that seek justice and the emancipation of man, then they will earn the rejection of the people who know that the Kingdom of God cannot be built upon foundations of injustice.

Bishop G. Bromley Oxnam.¹

¹ In an address at a mass demonstration for Republican Spain under auspices of Nation Associates held at Madison Square Garden, January, 1945.

Cleveland Speaks to the Local Church

By Wilbur La Roe, Jr.*

Every minister is interested in Dumbarton Oaks and in the findings of the Cleveland Conference. And every minister is wondering just how he can best bring the Cleveland message to his people, and how he can make his local Church feel that it has a relationship to Dumbarton Oaks and a part in the world order program. This article attempts to answer this question.

A Great Opportunity for the Local Church

IF THE minister is wise, he will use the Cleveland message to inspire his people and give them a fresh sense of the practical value of the Christian Gospel when applied to world and community problems. If preaching and the Church have fallen into a sort of rut, here is a way out.

Ministers will preach with new vigor when they catch the spirit of the Cleveland message.**

Church officers will work with a new vision as they come to understand that their Church work has a definite relation to world order—to the very problems on which Roosevelt and Churchill and Stalin are working.

Sunday School teachers will teach with a new purpose as they realize that they are training boys and girls to play a vital part in world brotherhood.

Missionary societies will be inspired as they see world leaders admitting the enormous contribution that missions have made, and can yet make, to the cause of human brotherhood.

Ministers, let me as a layman beg of you not to pass up this opportunity to give new zest to your Church and to stimulate new interest in your members. Arouse your members by telling them that their relation to the Roosevelt-Churchill-Stalin conferences will be made clear to them.

Why did we delegates to the Cleveland Conference come away inspired, uplifted, and "walking on air"? It was because we were shown how we, as ministers and laymen, have a definite part to play in connection with Dumbarton Oaks and world order. Our job is to bring that message to the people of our Churches in clear and simple terms and inspire them with the

* Member of the bar, District of Columbia; member of District of Columbia Board of Parole; member of Committee on Social Education and Action.

** Copy of the *Message* together with the *Proposals for the Establishment of a General International Organization as Submitted by the Dumbarton Oaks Conference*, prepared by the Woodrow Wilson Foundation, has been mailed to each Presbyterian minister. If you have not received these or have mislaid them, write at once to Rev. Cameron P. Hall, 830 Witherspoon Building, Philadelphia 7, Pa.

vision of a Christian world which they can help to build.

The thrilling aspect of Dumbarton Oaks is that for the first time in the history of the world several of the nations gathered around the conference table to plan for world order and to discuss and make provision for the necessary machinery to attain this end. The tremendous purposes of the conference are clearly set forth in the opening sections of the Proposals: to maintain peace and security; to prevent aggression and other threats to peace; to bring about peaceful settlement of disputes; to develop friendly relations among nations; to co-operate in the solution of economic and social problems; to set up machinery to accomplish these purposes.

One of the most fascinating subjects that you and your people could possibly study is whether the Dumbarton Oaks Proposals are adequate and whether the machinery set up is adequate. Space permits only brief mention of a few of the angles:

1. Is it true that from a Christian viewpoint Dumbarton Oaks is faulty because it is somewhat akin to a military alliance of the big powers?

2. Has this fault been overcome by setting up an assembly in which all nations will be represented and in which each will have one vote?

3. Is it true that no provision is made for reducing armaments?

4. Is it true that the framers of Dumbarton Oaks had the courage to

start in motion machinery for eventual elimination of trade barriers, such as protective tariffs and cartels?

5. Is any machinery provided for dependent and colonial peoples?

All these questions, and more, are answered in the Cleveland message. You and your people should know the answers, and what you can do about the matter.

Church and Community

The debates at Cleveland led the delegates to the conclusion that conditions in the local Church and in the local community have a direct bearing on world order. Here is the barest outline:

America's contribution to world order will obviously depend on the quality of American democracy and the caliber of the political leaders.

The quality of American democracy depends in the last analysis on the quality of the local community.

In many local communities public affairs are controlled largely by politicians and not the ideals of the Church. The local Churches have failed to have the influence they should have on local affairs.

The extent of America's contribution to international co-operation will depend largely on the attitude of the United States Senate. Each person votes for two Senators.*** Are your Senators good Christians?

(Continued on page 32)

The Church and the Veteran

*By Arnold H. Lowe**

IN EVERY great upheaval the Church has been directly and indirectly implicated. The economic conditions, the moral trends, and the political reverberations of every period are reflected, not only in the attitude of men toward the Church, but in the attitude of the Church toward life and men. I believe that the Church must be in harmony with the prevailing temper of the years to come and must be spiritually and intellectually equipped to meet their challenge.

The following suggestions are proposals only, submitted for thoughtful study by the responsible boards of Churches.

I

In stimulating new ideas concerning the Church's responsibility toward demobilized veterans, we must first of all keep in mind that the Church's responsibility and, therefore, the Church's attitude cannot be divorced from the responsibility and the attitude of any other group or the nation as a whole. It is only in the sense that our responsibility will be distinctly spiritual, and, consequently, of permeating influence, that we will be able to do

what must be our particular task. Since neither the returning veteran nor the Church will live in a vacuum, our responsibility cannot be fragmentary, nor detached from the rest of the veteran's concerns and interests. The Church's contribution toward the veteran's readjustment is not to be in the nature of a supplement to what any other organization might do. It is to be in the nature of a motivation and a moral and spiritual regeneration, which in turn will affect his social and economic attitudes.

II

The consequences of demobilization will be tempered and the absorption into the accepted channels of life will be furthered if every city and every county seat in rural areas will have a veterans' referral bureau. The Church cannot seek out every returning veteran, and only a comparatively small number of veterans will seek out the Church. For better or for worse, we must make that confession. The Church, however, can lend its spiritual support to such work as a veterans' referral bureau can do. The referral officer should be a veteran who has seen action and who has some social service experience. His work would

* Minister, Westminster Church, Minneapolis, Minnesota, and member of the Committee on Social Education and Action.

be to refer returning soldiers who seek counsel to such agencies as can best minister to his needs—the Red Cross, the Family Welfare, the Child Placement Bureau, a psychiatrist, or the Church. In our own city of Minneapolis, such a referral bureau has been established and it is already proving its worth. All these agencies mentioned should have representatives in the referral office. It must be realized that many men who of their own choice, because of ignorance or personal embarrassment, would not seek out any one of these agencies would consult them if guided there by wise counsel.

III

The nature and the length of the period of readjustment will depend upon the veteran's native disposition, his emotional stability or lack of stability, the employment and family circumstances that he will meet upon his return, and the personal experiences through which he will have passed. This will be particularly true of men who will have spent long months in isolated areas such as the Aleutians, and men who will have passed through "explosive" situations such as long exposure or partial or even total disability.

One of the most vital factors in meeting the situation of the returning soldier is to treat him as a normal being and to accept him at

his own valuation. The suggestion that he is an "abnormal" being, different from us, and therefore to be treated in an unusual manner is not only mistaken but dangerous. The veteran of long service will have developed a "soldier mind" or an uncivilian attitude, but in most instances this will be a passing phase and is likely to be more apparent than real. While it is folly to deny that every soldier will have problems, it is equal folly to assume that every soldier will *be* a problem.

Therefore I look with disfavor upon the suggestion that special counselors must be appointed for all returning veterans. Those who will stand in need of special counsel or guidance at the hand of a psychiatrist will be the exception. We must find a new vocabulary. Such words as rehabilitation, reconstruction, and readjustment are "red flags" to the soldier. They presuppose a certain weakness, disability, and deterioration on his part and he resents that. All he seeks is to be allowed to find his place in the society to which he returns. Our job will be to dissuade him from seeking the wrong place, or, rather, to guide him to the right place.

IV

The returning veteran should be allowed, indeed he should be encouraged, to pick up life where he

(Continued on page 33)

Those We Delight to Honor

By Harvey Seifert *

A study of the "class composition" of the Methodist Church. Its implications are significant for the Presbyterian Church and all Protestantism.

THE General Conference of The Methodist Church has come in for a good deal of discussion during past months. Whether comments have been critical or commendatory, their volume is a tribute to the importance of that supreme body of our Church. May I suggest one more friendly analysis of the last General Conference, one that is as illuminating as it has been neglected.

What is the class composition of the supreme body of Methodism? The answer to that question not only should be of constructive value to our own denomination, but it should also be a significant signal as to the status of Protestantism in America, for it demonstrates whom we consider the greatest among us.

The best way to get at an answer to our question is through an occupational analysis of the gainfully employed laymen elected to membership in the supreme body of the largest Protestant Church in America. Such an analysis into categories used by the United States census yields the following figures,

which become highly interesting when compared with the percentage in the same categories in the total population of the United States, according to the 1940 census.

Occupational Group	Percentage of	
	General Conference laymen	U. S. Popu- lation
Professional and semi-professional workers	50.2	7.4
Proprietors and managers	33.8	8.3
Clerical and sales workers	12.5	16.6
Craftsmen and foremen	.8	11.2
Operatives, service workers, and laborers	.8	37.4
Farmers	1.1	18.3
Not classified	.8	.8
Total	100.0	100.0

This table gives striking statistical evidence of the composition of the leadership of our Church. While no comparable study has been made (a suggestion for your Ph.D. dissertation!), a similar picture would probably have to be painted of our leadership right down toward the local Church. Our leadership group is heavily weighted toward the upper middle class, while the working class group is conspicuously absent. There were four times as many proprietors and managers at General Conference as would be ex-

* On the Faculty of Adrian College and Writer in the field of religion and labor. From *Motive*, November, 1944, the magazine of the Methodist Student Movement. Used with permission.

pected from the general population, but there were only one forty-seventh as many of their less skilled employees. There were seven times as many professional people at General Conference as their ratio in our national population, but only one seventeenth as many farmers. More specifically, there were ten bankers for every three farmers who helped to form general Church policy. There were over fifty managers and company officials listed but not a single labor-union leader.

This situation presents several obvious conditions. For one thing, the voice of the Church is scarcely the voice of the people. While no one questions that recognition is due the group elected to General Conference, it is still true that the words of professional and managerial persons make up a disproportionate part of the voice of the Church, while farmers and workers seem to get scarcely a whisper in edgewise. Perhaps that is one reason that the voice of the Church is not accepted by others as the voice of the people. Certainly ecclesiastical pronouncements have scant influence in places where political policy is shaped. A resolution of Methodism's General Conference is not likely to stop early consideration of permanent military conscription, and even united Protestantism's Delaware conference is some distance from Dumbarton Oaks. Secular leaders recognize the

fact that the Church in America does not have strong mass support. Therein may lie both decline for the Church and disaster for society.

One of the reasons for that lack of support may well be that a socially established Church gives too little place to the economically disinherited man. How can the Church hope to win the loyalty of those whose spiritual gifts it refuses to recognize because they are not accompanied by a high socioeconomic position? In its early days Methodism appealed to the "ragged legions" of mine and mill. To them it gave a new sense of status. Whatever they might be during the week, in the chapel they were potential sons of God. They became the members of boards of trustees. They were given worth and dignity, not only in the eyes of God, but also in the councils of their brethren. In our day the mantle of that heritage seems to have fallen upon the pentecostal sects that have been growing so rapidly. At this point they seem to have taken over Protestantism's mission to the forgotten man, while the rest of us have taken over the prevailing status system of our society. In our "businessman's civilization" prestige is attached to economic success. It would be possible theoretically to imagine a society that supremely honored other achievements, such as esthetic creativity, or *mirabile dictu*, spiritual gifts. Ours, however, is not such a

culture, and ecclesiastical practice, far from prophetically challenging prevailing standards, seems to have adopted them. The respectable right-side-of-the-tracks Church is likely to take pride in the fact that its board of trustees includes more business leaders than labor-union officials. However, does not that very fact in which we glory hold serious consequences for the future of the Church?

Other institutions in our society are beginning to give a new place to labor. When labor unions give the sums they are now contributing to war relief and organized charity, it is understandable that they should also be invited to a place in community chest and social welfare councils. Vested interests in our day are not only clipping coupons; they are also throwing rivets! When organized labor has reached an all-time peak in membership, Government, of course, provides representation for it on important boards and bureaus. The children of this world seem to be wiser than the children of light. While the economic and political world, since the early days of the factory system, is moving toward greater recognition of the common man, the Church, since the beginnings of nonconformity, seems to be moving in the opposite direction.

Are we Churchmen not in danger of identifying God with the dominant customs and classes of con-

temporary America? Have we not tended to consider spiritual attainment and administrative efficiency synonymous with high socioeconomic position? This admission is a difficult one for a professional person, such as the writer of this article, to make, but it is nonetheless an accurate observation. This writer, a college professor must admit that there is nothing that inevitably makes a successful professional man a better administrator than an enlightened labor leader, and that piety is no more likely to be found in the bank president than in the bank depositor.

The prevailing class distribution of Protestant leadership, moreover, would be expected to color the pronouncements of the Church. It is easier to give a nationalistic meaning to those classical weasel words, "God has a stake in this struggle," when we ourselves have a considerable stake in the *status quo*.

It is an indication of the power of the Christian Gospel, of course, that the grace of God can overcome the class interests of man, and that the words on labor spoken by the Church have often been the most advanced of those used by any important social group. At the same time we must admit that our pronouncements have been paternalistic rather than participant. They have been made by those outside the labor group on behalf of that group.

(Continued on page 34)

Why an Annual Wage?

By Philip Murray *

IT TAKES an annual wage to make a sufficient wage. Adequate pay rates for a short time cannot support the worker and his family over slack periods. Insufficient wages over the course of a year drag down the living standards of the worker and of the community in which he lives. A guaranteed annual wage is not a new idea at this time. Farmers, as a group, have received a guarantee, under Federal law, of ninety per cent of parity for a period of two years following the close of the war. Industry, as a group, has also received a substantial guarantee under present tax laws.

In my report to the seventh annual convention of the C I O in November, 1944, I stated: "In the interest of assuring continued mass purchasing power which is the key to any sound economy and increasing prosperity, the United Steelworkers of America requested a guaranteed annual wage The future promised by the steel industry for the postwar period is one of darkest depression and widespread unemployment. As against this, the United Steelworkers of America, on the basis of Government reports and the professions of

Government leaders as to the imperative need for full production and full employment in the postwar period, has maintained that our policies must be geared to a premise that there shall be no such depression. Further, the introduction of the guaranteed annual wage would be the strongest propelling factor in assuring the demand for peacetime goods that would guarantee full production and full employment

"We are convinced that in the interest of continuing the war effort in a manner necessary to accomplish our determined goal of complete defeat of our enemies and to assure the kind of postwar world to which the common people aspire there must be a successful conclusion to the demands submitted by the C I O and its affiliated unions for an appropriate revision in our national wage policy, the incorporation of guaranteed annual wage provisions in collective bargaining agreements and the improvement of working conditions."

President Roosevelt in his message to Congress last January stated as a postwar objective a new bill of rights to include the right to a useful and remunerative job in the industries, farms, mines, or shops of the nation—a job that would pay enough to provide adequate food,

* President, Congress of Industrial Organizations. Reprinted from *The Witness*, January, 25, 1945. Used with permission.

housing, clothing, education, and recreation for every American.

Wendell Willkie also advocated the following labor plank for the Republican platform: "Labor also has aspirations that are not only just but indispensable to the health of a society marked by wide economic fluctuations. For instance, an annual wage to those who work in plants with long seasonal or periodic shutdowns seems fair and necessary."

The Kilgore Bill, supported by the C I O, would provide legislation to cushion the results of reconversion cutbacks and layoffs. It would give temporary relief to twenty million workers now dependent on war production jobs for their livelihood. The airplane and ship industries will be most affected by the change over to peacetime employment. Steel, automobiles, and aluminum will also undergo serious reconversion problems affecting the swollen ranks of man power now engaged in their production.

Trade-unionists will stand firm in their demands for job security and steady pay. Immediate measures must provide jobs for those laid off through the cancellation of war contracts. Long-range measures must be initiated to keep our nation in a healthy state of prosperity in years to come. The guaranteed annual wage will be a step toward this goal.

The demands of the United Steelworkers of America are a test case

in this evolutionary process. The Hormel Packing Company has demonstrated the practicality of the guaranteed wage on a local scale.

When the industrial worker is prosperous he is able to buy the output of factory, farm, and shop, and to provide himself and his family with the services of the professions and of the service trades. He is the basis of our whole economy. As a consumer, his wages furnish our greatest market, the domestic one. This market has been allowed to lag in the past because of the insecurity and meager wages of the mass of wage earners.

Increased hours and overtime pay have made it possible for war workers to buy essential goods, but when hours are brought back to normal, base pay rates as they now exist will not allow an adequate budget for the majority of workers in industry. Continued price control, plus a guaranteed annual wage, is the answer to this future threat.

The American workers have watched planes, tanks, ships, and guns roll off assembly lines at an incredible rate. They now know that cars, refrigerators, prefabricated homes, and washing machines can roll off at an equal rate, and they need these things. Once their income is at a point which would allow such purchases, consumer goods will be plentiful, and they will achieve the comforts to which the dignity of labor entitles them.

San Francisco Conference

When General Assembly meets, the United Nations Conference will be in midstream.* The General Assembly must give leadership to the Church for the months of the coming year, so fraught with hopes and fears for a lasting peace. This the Assembly will do through its social pronouncement and its provision for a continuing World Order Movement. As this is read the conference will be in its first week, and the editor of SOCIAL PROGRESS will be in San Francisco as an accredited observer and a reporter. It is important to keep in mind two salient points about this international gathering: 1. Its official name is The United Nations Conference on International Organization. By definition *it is not* a peace conference. Its subject matter *is not* boundaries, reparation, treatment of enemy nations, and so forth. These have to do with *peacemaking*. By definition *it is* an *organizational* conference. It seeks to secure agreement among forty-seven nations for a pattern of international co-operation that will help to forestall future wars. These matters have to do with *peace-keeping*. *Peacemaking* is exceedingly important. *Peace-keeping* is not of more, but of equal, importance and requires thorough and effective preparation.

2. It is to be expected that the San Francisco Conference will come upon many difficulties. Some of these are apparent now as this is written; many others are sure to arise during the conference sessions. There will be times when these may seem insurmountable, and at many more points than we will like the results will reflect the extent of the compromises necessary to adjust divergent views. But this should cause no despair. Compromises call for neither cynicism nor despair, nor for the naïveté of blind optimism or utopianism. The deep rootage of the institution of war in mankind's history and tradition; the almost rigid national sovereignty claimed by modern nations; the fears, greed, power, and prestige that become sanctioned and collectivised on the national level; the complexity of the problems which human ignorance confronts, and the delicate balance of human relationships constantly menaced by selfishness; and the human pride—personal, national, and racial—always present in such negotiations—all these suggest the power of the forces that must be progressively overcome in the effort to substitute adequate institutions of peace.

* This issue went to press April 12, 1945.

e These

After San Francisco What?

What will be the outcome of the San Francisco Conference? Not an international organization itself but rather a charter for such an organization. Through their constitutional procedures, each nation will determine whether to go into it or to stay out of it. With the United States that means a two thirds vote of the Senate to put us in; a one third vote can keep us out. A unified public opinion must be organized in support if the United States is to take its place in the membership of *this* international organization.

Here, also, two points may be particularly noted. In the first place, for the United States to reject the charter as a basis for membership in the United Nations Organization would be to kill the organization for all. There are many nations of which this would not be true. If Honduras, for example, were to reject the charter it would be unfortunate but not necessarily serious. For Holland to reject it would be serious but not disastrous. But for the United States, or the United Kingdom, or Soviet Russia, to refuse membership would be death-dealing in its consequences.

In the second place, one way to reject the charter is to adopt it with reservations—with “ands, ifs, and buts.” This is where the opposition, sincere and otherwise, is likely to focus. For the charter that will come out of San Francisco will represent the maximum of agreement among the delegates after spending weeks together in negotiation.

But does this mean that by the acceptance of the charter as it now is the United States or any other nation would declare it to be a perfect instrument and all that we would like it to be? By no means! To repeat: The charter represents the area of maximum agreement *at this time*. Membership within the United Nations Organization will afford us and every member nation the opportunity to press for necessary changes.

What happened at the time the American Constitution was ratified by the several states is illuminating. There were states that were greatly dissatisfied with the proposed constitution and so they followed this procedure: They ratified it unconditionally but served notice, as it were, that as one of the members of the newly constituted United States they intended to press for certain changes. In this way they met the historic requirements of both the present and the future. It is a matter of high seriousness for a nation to make its entrance into an international organization conditional upon reservations to a charter which is the best that to date has been attainable;

but it is eminently proper and altogether appropriate to press for change from within the organization itself.

Senate

Action—

Then?

But beyond the period of Senate action—what? It will pay us to look at this in only a general way at this time. The task will be a twofold one. The first part will concern the problems that relate to the liquidation of the war and the settlement of the peace. These problems will be many and complex. But of equal importance is the spirit and the approach that is taken to the judgment, appraisal, and understanding of these problems. In this matter the leaders and members of the Churches have a particular responsibility. Secondly, assuming that an organization of the nations does come out of the San Francisco Conference, and that the American people enter into it through ratification by the Senate, then it must have breathed into it the spirit of co-operation, understanding, and sustained purpose. The essential resources for this task lie in the release of the spirit and guidance of God through the united strength of consecrated and sacrificial Christian living.

World Order Movement

In terms of the World Order Movement, what does this mean by way of program? At this time, little needs to be said about the third period which will come presumably in the late fall when definite action will have been taken by the American people. But about the period in which we are until the close of the San Francisco Conference, what has already been said simply needs reaffirmation: Letters, a telegram from the Moderator, and a public statement released from the Federal Council have stressed the need for every member of the Churches (a) to know the Dumbarton Oaks Proposals upon which the San Francisco Conference discussion is based, in the light of the Cleveland Church Conference; (b) to act by sending considered opinions for suggested major changes in the Dumbarton Oaks Proposals to the members of the American delegation; (c) to pray without ceasing in intercession and commitment to God for his use of this conference for the advancement of his Kingdom of peace.

Major

Objectives

But what is of major importance is that we set ourselves to be ready to help and encourage the people of our Churches to participate creatively in the making of the great decisions during the summer and fall months. The following should be our major objectives:

1. To create an awareness of (a) the nature and significance of the issues at stake; (b) the *power of public decision* which is vested in the official representatives of the people under the Constitution; (c) the *power of Christian public opinion* when channeled to those upon whom rests the power of public decision.
2. To communicate the considered opinion of Christian people of each state in respect to the desired action to be taken by the Senate, to the President, to the members of the appropriate Senate committee, to the Senators from the particular states, and to the full membership of the Senate.
3. To engage in prayer—individually, as families, and through corporate worship—that the President, the Senate, and the people may be moved by the Spirit of God in relation to problems of world order.

Ways and Means

How may this be done? The following suggest a possible program:

1. Consider the following and plan now for those that seem desirable under local conditions: one or more porch meetings; a United Nations picnic; a Sunday-morning service of worship centered upon the high theme of God's purpose among the nations, followed by an after meeting when those present will write their letters to Senators and other representatives in Government.
 2. Have every group in the Church plan to meet at least once during the summer to consider the issues before the Senate and to write their letters.
 3. Plan an every-member visitation to confront each member of the Church with the immediate opportunity to participate in making the current decision.
 4. Plan a letter to be sent to all absent members.
 5. Find out plans and resources available in the State and City Council of Churches, the United Council of Church Women, et cetera, and participate in them.
 6. Stimulate and participate in public meetings held under civic and Church auspices.
 7. Talk with the young people of the Church who are to attend a summer conference; urge them to join in the discussion at the conference on what a local Church can do and on their return to report to the session or other groups.
 8. Have the session, trustees, and deacons meet jointly to consider the situation thoroughly and themselves take action either individually or corporately so that they may set an example of study and action for the Church as a whole.
 9. Arrange for personal interviews by the leaders of the Church with the editors of local newspapers, the officers of the Chamber of Commerce, the Grange, the Service Clubs, the labor unions, and other community groups.
 10. Write to the WORLD ORDER MOVEMENT, 830 Witherspoon Building, Philadelphia 7, Pennsylvania, for suggestions and literature—not once, but as many times as is needed.
- Many to whom such a program is proposed will say that it is summertime and so nothing can be done. There are, to be sure, difficulties in the way; but perhaps they are not so great as they may seem. The truth is, however, that the Christian of faith and conviction facing a great challenge does not bend to circumstance but seeks to use circumstance for his purpose. It is to be remembered too that, summertime or not, this is the hour of tremendous historic decision—a decision whose outcome will have far-reaching consequences; will determine whether or not the sacrifices that have been made in this war have been made in vain; and whether or not another war will demand even greater sacrifices of a generation still unborn.

How Can the Negro Hold His Job?

*By R. E. Gillmor **

MANY years ago circumstances placed me in a position of heavy executive responsibility where I was obliged to direct the efforts of many men older than myself. The responsibility was for a time made nearly unbearable by intolerance—the intolerance of the old for the young. I was tempted to escape but could not and was therefore faced with that worst of all dilemmas—the dilemma that brings nervous breakdowns, the dilemma of having to solve immediately an apparently unsolvable problem. In that dilemma I sought the advice of a friend much older than myself—a man who, among other things, was a biologist of great and varied experience. After listening patiently to my dilemma he told me that, as a biologist, he had studied the evolution of life over the millions of years from its simplest forms and had learned that the Creator had established only one measure of superiority. That measure was and is the organism's ability to adapt itself to its environment. He gently pointed out to me that for two hours I had been telling him that I wished to become a low order of animal. Needless to

say, this simple comment brought me out of my dilemma.

My old friend was right. The true measure of our fitness for life is our ability to adapt ourselves to our environment. The story of the Negro personnel in the Sperry Company proves that they have met this fundamental test, that by doing so they have held and will continue to hold their jobs and open up new and better opportunities for their race to the limit of the industry's ability to make such opportunities available.

Before the war my company had no Negro personnel. We were then a comparatively small company making precision instruments in small quantities and employing for the most part very experienced skilled workmen. I cannot say that this was a reason for not employing colored people; it was simply habit. Our employment of Negroes did not begin until May, 1941. There was no labor shortage in our area at that time, but it had become apparent to the top management that we would need to employ many more people and that there was every logical reason for employing Negroes to the extent that they were available and had the necessary qualifications. Some of the Negro

* President, Sperry Gyroscope Company, Incorporated.

organizations had much to do with convincing us of the logic and ethics of this policy. To their credit be it said that in all their representations they were intelligent, objective, and helpful.

The first colored people were employed as move men and porters and the first colored women as matrons in charge of women's rest rooms. We had at that time and still have an eighteen-month learnership course for teaching instrument assemblers and specialist machine-tool operators. The work was such that a knowledge of high-school mathematics was necessary. Some of the more ambitious porters requested enrollment as learners and those with the required high-school training were accepted. The learners were distributed throughout all departments of the shop. The acceptance of Negroes for learnership training therefore established a precedent for their employment in all shop departments. From that time on we took colored people directly into the learnership course and, in cases where they were already qualified for skilled work, we placed them directly in skilled jobs without giving them any previous training. They are now employed in twenty-eight different occupations.

The total number in our Brooklyn and Long Island plants, including the Ford Instrument Company, is now 1,200. The per cent relation to

total employees is approximately equal to the percentage of Negroes in the population conveniently accessible to our plants. Our employment was at a peak in July, 1943. Since that time cutbacks and rearrangements of plant in preparation for new products have resulted in decreasing the total number of employees about twenty per cent; the reduction of Negro employees, however, has been less than six per cent, indicating that they are more than holding their own.

Of the total number of colored people employed, one third are in highly skilled occupations, one third in semiskilled, and one third in other jobs. A considerable number are leaders, which is our designation for people who are acting as instructors and toolsetters for groups of ten to twenty. One is a foreman in charge of all internal transportation in one of our most important plants. A small number occupy office positions. About thirty-eight per cent are women. We had three colored engineers who did very satisfactory work. One is on military leave and will, we hope, return to us; one had asthma and was obliged to seek a better climate; and one found a better job, for which we were glad to recommend him.

The initial employment of Negroes, and each subsequent extension of their employment into new categories, was received with

doubt by the supervisors and, in some cases, by rumblings and even threats of trouble from some groups of white workers. The threats never materialized, the doubts disappeared and were succeeded by friendliness and co-operation in helping the Negro to learn his new job and to progress to a better one. I know of no instance now where the Negro worker is not judged entirely on the basis of his competency and without consciousness of his race. The upgrading and promoting of the colored employee is therefore carried out in exactly the same manner and to the same rules as for the white employees.

A similar change of attitude has taken place in our Union-Local 450 of the UEW-CIO. There were misgivings at first, but these have disappeared and in their place have come a really sincere and courteous co-operation and mutual respect. Out of our three hundred or so shop stewards, twenty-two are Negroes. One of the stewards is the only Negro in his department, so we have here an example of a Negro chosen by popular vote to represent an otherwise all-white department.

In a recent Labor-Management Committee bond drive we made the remarkable record of signing up 98.5 per cent of the employees for purchase of bonds by pay roll deduction. Many Negroes were on this committee and were very helpful in

making the high score. One of the most helpful was a Negro girl with a beautiful voice whose singing at the bond rallies was an inspiration to everyone who heard her.

Colored people are participating in the most natural way in many of the social and recreational activities of the company. The company's symphony orchestra—a really excellent musical organization which has made quite a name for itself in the East—has a number of Negro musicians. Our choral society of over one hundred voices includes many colored people, both men and women. In many of the other recreational societies, including basketball teams, bowling teams, and the camera club, the colored men and women are accepted freely and on their individual merits.

If the Negro is given equal education and training, his performance on the average equals that of other workers. The average absenteeism is slightly lower and the separation rate is lower. In good manners—a characteristic that is so important to all of us—the Negro worker seems to go to extremes; either he has that really natural courtesy that is born in some people, or he goes to the opposite extreme. Fortunately I know of few who have really bad manners. We have one plant where the Negro workers have their own system for maintaining the good reputation of their race. If any of their members misbehaves

management need only tell the leaders. They have some peaceable but nonetheless effective way of bringing the recalcitrant brother into line.

The principal weakness of the Negro who wishes to get into industry is his lack of the kind of education required in industrial occupations. We have found that the proportion of high-school graduates is low. We have also found that there are not very many engineering graduates. Probably this is due to the poor prospects that the Negro has had in the past in that profession. However, there are many indications that opportunities will improve. In all races, creeds, and colors, the percentage of men with creative ability is small. They are very important to the welfare of the rest of us, and it is therefore essential that we seek them out and help them to use their God-given talents.

We have about fifty colored people, men and women, who have had two or more years of college. About twenty-five have degrees. A few have graduated in law, but the majority have taken art courses in preparation for teaching. They have shown admirable devotion to their country in laying aside their chosen careers for the time being and going into an industry where they can make a direct contribution to victory. In most cases we are not making direct use of their education, but I feel that the experience they are getting with us will be of great value to them in the future wherever they go.

It has been our observation that the most progressive Negroes never use their color as an excuse for failure. Some of the others do, and this is a weakness. As the farmer philosopher once said: "There are two things not to worry about: the things we can help and the things we can't help. If we can help, let's do it; if we can't, let's lay it aside for something we can help."

We do not want to convey the impression that my industry claims any credit for the integration of the Negro into our industry.

We have made a start but we have not done enough. The greatest step forward that we together have accomplished is to make the colored face familiar in many occupations where it was not familiar before and to demonstrate that in those occupations the Negro is quite as capable, co-operative, and acceptable as a member of any other race. I feel confident that this is a permanent gain and one that will continue during the war and after.

How can the Negro hold his job? As the Sperry worker has done in adapting himself to the requirements and conditions of industry, by learning his job well, by being courteous and co-operative, by seeking more knowledge wherever he can find it and in every other way continually preparing himself for advancement, and by never using his color as an excuse for failure.

If the environment is hostile, he cannot adapt himself to it by showing hostility, for this leads to a vicious circle from which there is no escape. If he is overcome by anger for injustices done, remember that anger is a manifestation of weakness; suppress it and devote every energy to accomplishment. Accomplishment is the only true basis for pride. All other pride is artificial and useless.

We are in a period of social and economic development characterized by a questioning and critical attitude toward many assumptions heretofore taken for granted. There is no doubt that the assumption on which racial prejudices are based will eventually go the way of other false assumptions.

Our country must find a way of utilizing its great productivity in peacetime to make a more abundant life for all of us. We have passed into an era in which we are more dependent on each other than ever before, an era in which none of us can live comfortably or securely unless all do so. We are beginning to realize that from a most practical point of view we are our brother's keeper.

Sanctuary

Memorial Day, 1945

*A Service of Worship**

Prelude.

Introit (*the choir*):

"Lord of All Being, Throned Afar"—"Louvan."

Exhortation (*the minister*):

In these fateful days fraught with tremendous issues of good or evil for the children of men, we meet in this holy place to seek that inner serenity which comes from faith in God; to purify our spiritual vision that heavenly things may be made manifest to us; to pay affectionate honor to those who have given the last full measure of devotion for country and humanity; and to look upon the miracle of eternal life which is both our comfort and our hope. As we thus come together, let us remember that the Presence of the living and loving God never departs from any one of us; and that he in the fullness of his nature is ready to give us bountifully that inner peace which passeth all understanding. In this realization let us bow before him in expectant prayer.

Invocation:

O God, who art, and wast, and art to come, before whose face the generation rise and pass away, age after age the living seek thee and find that of thy faithfulness there is no end. Our fathers in their pilgrimage walked by thy guidance, and rested on thy compassion. Still to their children be thou the cloud by day, and the fire by night. Where but in thee have we a covert from the storm, or shadow from the heat of life? In our manifold temptations, thou alone knowest and art ever nigh; in sorrow, thy pity revives the fainting soul; in our prosperity and ease it is thy Spirit only that can keep us from pride and keep us humble. O thou sole Source of Peace and Righteousness, take now the veil from every heart, and join us in one communion with thy prophets and saints who have trusted in thee and were not ashamed. Not of our worthiness, but of thy tender mercy hear our prayer. Amen.

—James Martineau.

Scripture with Responses (*the people standing*):

LEADER: Grace to you and peace, from him who is and who was and who is to come; . . . and from Jesus Christ, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and loosed us from our sins by his blood; and he made us to be a kingdom, to bring priests unto his God and Father;

PEOPLE: To him be the glory and the dominion for ever and ever.

LEADER: And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the ho-

* Prepared by Deane Edwards, Commission on Worship, the Federal Council of the Churches of Christ in America.

This complete service in printed form for congregational use will be available May 15. Order from any Presbyterian Book Store or Department of Social Education and Action, 830 Witherspoon Building, Philadelphia 7, Pa. \$1.00 a 100.

city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God; and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.

PEOPLE: And he that sitteth on the throne said, Behold, I make all things new.

LEADER: Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are. . . . Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him;

PEOPLE: For we shall see him even as he is.

ymn (*without announcement*): "How Firm a Foundation"—"Adeste Fideles."

ermon.

nthem.

alling the Roll of the Honored Dead:

Here shall be read the names of those from the Church or the community who have given their lives in the present struggle.

oment of Silence.

ords of Assurance:

We seem to give them back to God who gave them to us. Yet, as he did not lose them in giving, so we have not lost them by their return. Not as the world giveth, does he give. What he giveth, he taketh not away. For what is his is ours always, if we are his. Life is eternal. Love is immortal. Death is only a horizon; and a horizon is nothing save the limit of our sight. May he lift us up that we may see farther. May he cleanse our eyes that we may see more clearly. May he draw us closer to himself that we may know ourselves nearer to our beloved who are with him. And while he prepares a place for us, may he prepare us for that happy place, that where they are and he is, we too may be.

—R. W. Raymond. (*Adapted.*)

rayer:

Eternal and ever-loving Father, by faith we commit these cherished dead into thy keeping, remembering with pride and gratitude their faithful sacrifice, and honoring the gift they have laid upon the altar of freedom. Sanctify this memory to us and to this land, making America the richer for such lives so bravely given. Through Jesus Christ our Lord. Amen.

ymn: "My Country, 'Tis of Thee"—"America."

tercession and Dedication (*the people will be seated*):

It is for us the living . . . to be dedicated here . . . to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain, that this nation under God shall have a

new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth.

—*Abraham Lincoln, in the Gettysburg Address*

Let us pray:

O God our Father, who in times that try men's souls dost reveal the riches of the human spirit, we bow before thee in reverent gratitude for the holy memories which fill this hour. Even in sorrow, enable us to rejoice—in thee whose eternal love embraces and transforms our grief; in the sacrifice which gives and yet receives and in the solemn pride which springs from a costly offering laid upon the altar of freedom. Stir us by the wealth of heroism and high endeavor which these days have brought forth, and make us more worthy of such noble achievement. Through Jesus Christ our Lord. Amen.

Almighty God, whose purposes in man are saved and made victorious through pain, we pray thee to join us in heart and mind with those who endure battle for our cause. Call upon us continually to keep pure and generous the aims for which we ask our brothers to fight, that in no vain and selfish quarrel their pain and sacrifice may be spent. Grant that we may not shrink from the fellowship of suffering with those who carry our destiny into battle; let us not lightly accept what they endure for us all. . . . Grant that from hearts moved by their trials, of love and gratitude and prayer may go forth to them always, and we pray that through tribulation and anguish, through death or life, through things present and things to come, thou wilt keep us with them united in the love of God which is in Christ Jesus our Lord. Amen.

—*Kenneth T. Henderson.**

O God, who hast appointed a day when the kingdoms of this world shall become the Kingdom of our Lord and of his Christ, mightily move our nation and its Allies that we may now and always choose thy will as our will, thy way as our way, thy peace as our peace. So lock our fortunes to thy purpose in these days of storm and battle that we may rise through courage to victory, and, in abiding fellowship, win for all the world that freedom which will enable all nations to bring their glory and honor into thy Kingdom, through him who came to set men free, Jesus our King. Amen.

—*Charles Henry Brent.*

O God, who dost redeem mankind by the Cross of thy Son and by the suffering of thy servants, stir up thy faithful ones among all peoples now to acquit themselves as those who share Christ's agony for a world's redemption; dedicate us, O Lord, to the bringing of that day when the illusions of the nation shall be burnt away in their common anguish, when sins shall be atoned for, hearts shall be healed and resentments comforted. O Lord, who knowest our infirmities before we ask, enable us so to endure and to remember our common suffering that hereafter we may live in new wisdom and fellowship. Help us to cleanse men's hearts from hatred and from their eyes despair, that out of their present afflictions they may now see and serve the glory of that time when all eyes shall be opened to thee as their Father and Jesus Christ whom thou hast sent. For this is the kingdom, the power and the glory, for ever and ever. Amen.

—*Kenneth T. Henderson.**

Hymn: "God of Our Fathers, Whose Almighty Hand"—"National Hymn."

Benediction.

Postlude.

* In *Prayers of Citizenship*. Longmans, Green & Co., Inc., 1940.

The Message of the Church in the Postwar World

(Continued from page 3)

ried, as it was in the first instance, with call to repentance. And the call to repentance, as in the first instance, must be addressed at the outset to the oppressed religious.

The Church is not the savior of the world but is itself part of a world that now desperately needs to be saved. The Church must repent its own sins—its inertia, its self-complacency, its class bias, its acceptance of the world's standards instead of the standards of Christ, its identification of personal success even in the pastoral office with the ability to get money and to win favor with the powers that be, its subservience to earthly authorities especially in wartime, its timidity before governors and kings and before professional patriots, its hankering after the glory that is of men and neglect of the glory that is of God.

The Church must come to recognize as wrong and sinful not only profanity, drunkenness, and sexual immorality but pride, greed, selfishness, pettiness, and the putting of self-interest before all other considerations; national policies based on the sole ground of self-interest; racial prejudice, Jim Crowism, the doctrine and practice of white supremacy, especially an imperialism that operates to the cruel hurt of subject peoples whose man power is exploited through cheap wages and whose natural resources are not developed for their own interest but in the interest of foreign investors.

The Church, which in all too many cases is a society of people whose morality is simply the reflex of popular moral codes, must become something more and something other than the bulwark of respectability; it must recognize and live by the moral standards of the Kingdom of God. The Church, although it is bound to be influenced to some extent by its social en-

vironment, must cease to be identical with liberal capitalism, with Western culture, with a civilization based largely on individual and national self-interest. Protestantism, in particular, must cease to be identical with "the American way of life" or the British way of life or any other contemporary way of life; it must proclaim and embody God's way of life—the one single way that leads to life and not to economic chaos, mass unemployment, mass slaughter and destruction.

There is reason to believe that the Church would repent if the Kingdom of God should be made "the great object of Christian preaching, the inspiration of Christian hymnology, the foundation of systematic theology, the enduring motivation of evangelistic and missionary work." And there is reason to believe that if the Church, no longer self-complacent and worldly at heart, should repent and pledge its allegiance to the Kingdom of God, it might then call the world to repentance in full hope of a hearing. There would be something arresting in the appearance of a Church obviously concerned with the extension of the Kingdom of God on earth—something most arresting in the spectacle of Methodists and Baptists and Congregationalists and Presbyterians, Episcopalians, Lutherans, Quakers, and many others working together for the welfare of the community, appealing in the name of Christ for the abolition of saloons, of slums, of ghettos for Negroes, of any and all social conditions that make for human suffering and degradation, seeking for all the people the opportunity of a good life.

If it should presently appear that the Church is a society of people who as neighbors, as citizens, as producers, consumers, investors undertake to live by the principles of Christ, the world would have to give attention to the Church. It could not ignore so great a challenge. And thus confronted, a world that was weary might itself come to repent and be saved.

Cleveland and the Local Church

(Continued from page 12)

Will they vote for international co-operation? Do they know that you are interested? Will you vote for them again if they are opposed to international co-operation?

The issue of race prejudice is met in many communities. The Cleveland Conference concluded that race prejudice is a leading obstacle to world brotherhood. What can be done in your own community to improve race relations?

Make Presbyterian Machinery Work

Fortunately the Presbyterian Church is equipped with machinery through which the results and the inspiration of the Cleveland Conference can be channeled effectively to the local Church.

On the national level we have the Department of Social Education and Action in Philadelphia. That Department, established pursuant to a mandate of General Assembly, has set up committees on Social Education and Action in most of the synods and presbyteries, and similar committees have been set up in many local Churches. If your Church does not have such a committee, it is vitally important that it have one and that you and your committee keep in close contact with the Social Education and Action chairman for your presbytery.

The National Department of Social Education and Action, in Philadelphia, has a more comprehensive plan than our Church has ever had for educating our people in the field of political and social action. This will include an effective program of training for leadership.

Immediate Steps

With respect to the Cleveland findings, I recommend the following:

1. Make sure that you as the minister of your Church receive and study the Cleve-

land Message. You will find it an inspiring document.

2. Contact the chairman of the Committee on Social Education and Action in your presbytery at once; ascertain what his plans are for study groups in your presbytery and for consideration of the Cleveland Conference at the spring meeting of presbytery.

3. Write to the Department of Social Education and Action, 830 Witherspoon Building, Philadelphia 7, for suggestions and materials for study by a group of groups in your Church.

4. Arrange a United Nations Church Night. Invite the delegate to the Cleveland Conference from your area, or a student of public affairs, to talk on Dunbarton Oaks and its Christian implication in the light of the Cleveland Conference. The Committee on Social Education and Action, 830 Witherspoon Building, Philadelphia 7, will be glad to co-operate with any such speaker by supplying him with material.

5. Have a resolution adopted by your group on this subject. Send it to your two United States Senators together with an appropriate letter of transmittal, signed by as many persons as possible, so that your Senators will know how your people feel on the subject. A form of such resolution and letter may be obtained by writing to Rev. Cameron P. Hall, 830 Witherspoon Building, Philadelphia 7, Pa.

It is desirable wherever practicable to have Church groups of different denominations join in such studies. One of the inspiring features of the Cleveland Conference was its interdenominational character. Here was a tremendous impetus to a real Protestant united front. Never in the history of the Protestant Church in this country has there been such a unified approach to any great issue. It is devoutly hoped that your Church will catch the inspiration of this great movement and thus make its contribution to the greatest cause in the world.

*** Unless you are a minor, or a convicted felon, or a lunatic, or, like the author, a resident of the District of Columbia.

The Church and the Veteran

(Continued from page 14)

off. The majority will want to and will be able to do that. Others could receive every assistance at the hands of the Church and Churchmen to this. The Church, for example, must stand on ceremony. If, to use an instance, a veteran had been a member of the board of deacons and had been placed after entering the service, it would be best to disregard all rules and reinstate him as an active member of the board immediately. There should be halfway measures.

V

Many of the men who will return to us will have had a searching spiritual experience. To not a few, God, religion, and prayer will have become real and vital for the first time. In numerous cases this experience will have been raw, something that happened deep within the soul of the man. It will not have been crystallized into any ecclesiastical expression. It may not fit into any channel through which the Church pours its teachings. It may be outside the bounds of creed and orthodoxy. But to the man it will have been real and undeniable. Here the genius of the Church must now reveal itself in using that experience to tie that man to the Christian community. If the Church cannot do that, it will not matter much what else it will do.

The Church will be in a position to render a great service to all returning men through the minister who has been faithful in maintaining his contacts with him during their absence. It is not unlikely that he will be one of the first friends on whom they will call. The minister should anticipate this call. His heart, his soul, and his interest should dictate his course.

Every Church should go beyond this. It should not be content to let the burden

rest with the minister. There should be in every Church a group of competent laymen who are ready to give of their time and experience. Every approach should be spontaneous and born of the sheer desire to be helpful. The man who will have been in the Army for two or three years is likely to feel uprooted. He will ask himself questions: Shall he go back to college? What will be the good of it? Shall he go back to the job that he left? Should he try for something better? Fear and a longing for security may turn him back to a job to which he should not go. On the other hand, having been in a position of authority and leadership and there proved his worth, he may now confuse his war experience with a sound technical knowledge which will be required of him for the kind of job to which he aspires. He will need sound advice.

There will be, of course, in any number of instances problems arising out of domestic strain. Marriages that were contracted under emotional strain will now not stand the greater strain of quiet living. Some will return to find that there has been unpardonable and intolerable infidelity at home. Others again, having themselves been wayward and become diseased, out of a sense of honor will look for any pretext to break their marriage ties. These men will need wise counsel.

VI

In this entire matter to help men to make a healthy readjustment to civilian life, the chaplains of the armed services can be of great assistance. The person with whom a discharged man talks last is the chaplain. What then this last man's word will be to the departing soldier is of no mean significance. No pious admonition will go far. But a friendly and a serious urging that the returning veteran seek out his minister at an early opportunity may form a bridge between the old and the new stronger than anything else that we can build.

Those We Delight to Honor

(Continued from page 17)

Paternalism is morally immature. Not charity but a chance is on the higher ethical level. There is merit in the proposal that the secretary of labor in the President's Cabinet should be chosen from the ranks of organized labor. So, also, should not the membership of Methodist committees and commissions dealing with industrial justice include a decent proportion of laboring men? If our historical doctrine of perfection has any validity at all, it has meaning for every group, and if our Church has not been able to produce laborers who can also be spiritual leaders there is something wrong with our educational program.

Even more serious than its consequences for the Church are the possible results for society of the present cleavage between religion and labor. There can be no doubt of the growing influence of organized labor; it must be listed among the major forces shaping the future of America. Yet to a great extent the motivation of that movement is secular. The absenteeism of labor from the Church is more serious than from the factory. With numbers of notable exceptions the dominant values accepted by labor are all too largely material, and its program is too much tainted by the "realism" of an imperfect society. It was not so in the early days of the British trade-union movement when a large percentage of its leadership came from the nonconformist sects and was motivated by the idealism of those religious groups. Lloyd George once said, "The movement that improved the conditions of the working classes, in wages, hours of labor, and otherwise, found most of its officers and noncommissioned officers in men trained in institutions which were the result of Methodism." Times have changed considerably! In so far as the inspiration of the modern labor movement comes from political and economic, rather than re-

ligious, sources, its program by so much falls short of the contribution it might make to our common life.

What then is to be done to cure our sorry condition? Certainly we must give an opportunity for a position of influence to representatives of labor equal to that given to representatives of capital, both in the formulation of general ecclesiastical policies and in the conduct of the local Church. That is to say, we must learn to dismiss from our minds extraneous considerations of social standing and to select Church leadership on the basis of true spiritual merit, which would undoubtedly mean recognizing labor leaders to a considerably greater extent than has been our recent custom. For example, has the time not come for the great religious agencies such as the International Council of Religious Education, which periodically elect an honorary president, to choose great labor leaders to take their places in the distinguished line of industrialists who have held that office?

Furthermore, must we not consistently minister equally to all classes of men? All too often we honor that principle only in theory. Too many local congregations consider it an honor for their minister to speak to the Rotary Club, while they look askance at an address to a CIO local. Incidentally, in so doing, laymen pay a subtle compliment to laboring groups, implying that they are so much better than business leaders that they do not require the admonitions of the clergy!

The Church has always pioneered in fields where human needs were unmet. Must it not now discover a modern frontier beyond which it may advance? At least part of that frontier is adult education, and especially workers' education. As the Church once took the lead in establishing hospitals and schools, must it not now pioneer in establishing "worker colleges" and similar projects in cooperation with organized labor? The futures of both demand it.

The Workshop

Columbus Serves Its Veterans. In Franklin County, Ohio, for more than a year returning service men and women have averaged 250 a month. Someday this trickle will become a great stream, for the county has more than 55,000 in the service. Now, while the returning numbers are still small, is the time to set up the pattern of community service and community attitudes toward these men. Obviously the church, as such, cannot render all the services the veteran needs. The clergy, however, can render many services, and Christian laymen must help to do all of them and must be alert to see that all of them are done, and done well, in every community.

In Columbus, the Committee on Services for Returning Servicemen was established in December, 1943. In a series of meetings to compare notes on the problem and explore what, if anything, ought to be done, more than thirty organizations and agencies were informally represented. Included were clergy of all three faiths and representatives of many Government, community, and social service agencies.

Out of these conferences grew a large committee, and within it a smaller executive committee, to plan for county-wide services to veterans. It was agreed at the outset (in keeping with the recommendations of the Baruch report) that a single Information Center with a competent director was needed in the county. Through the local War Chest funds were obtained, and a competent director, formerly a Y.M.C.A. secretary, was engaged and early this spring a centrally located office was opened, next to the U.S.O. rooms, in the heart of the city.

In the months that intervened the director spent literally weeks in assembling the information that a returning serviceman may need. Keeping this in-

formation accurate and up to date has been a continuous process. This work had to be done locally, to incorporate in it the names, addresses, and telephone numbers of the local agencies and officials responsible in each particular section.

The filing of claims is a gigantic task, and likely to be a headache. Five or six agencies, including the three veterans' organizations, are authorized to prepare claims. The latter have now opened a joint, central claims center, operating on a budget from the War Chest, in quarters furnished by the county commissioners. Fifteen thousand copies of a leaflet describing the local services available for veterans have been printed and are in process of general distribution. Copies have been mailed to every minister in Franklin County and will be available, in quantity, free, to the literature chairman of every Church. Along with the leaflets went copies of the Federal Council of Churches' pamphlet, *The Church and Returning Service Personnel* (No. 3, on "Counseling to Meet the Needs").

Four subcommittees are at work, headed by men qualified for each task, to sharpen the program of the community for the needs of veterans in (1) legal aid, (2) health and medical services, (3) guidance and personal counsel, and (4) welfare and family aid. Laymen of the Churches are to be found on all these committees, ministers on the latter two.

Guidance and counseling is a time-honored function of the clergy; and with the increasing specialization of modern life it is a function in which thoughtful laymen too may share. Several Churches in the county are co-operating uniquely in these fields, notably the First Community Church, Grandview, whose minister, Roy Burkhart, has won wide recognition for his leadership in guidance work. That

Church, and several others, have already set up committees to co-operate with the over-all county committee.

The chairman of the over-all committee is an early returnee. Several other veterans are on subcommittees and more will be added steadily, for the aim is to help men to help themselves, and to integrate the returning serviceman in the life of the community as smoothly and speedily as possible.

In all this work, the Church can play an important part; but it will do so only in so far as clergymen, as individuals, exercise their appropriate functions, and laymen, as individuals, associate themselves actively with others in carrying to completion the numerous parts of the total task.

*Reported by Harrison M. Sayre,
Columbus, Ohio.*

One Church Did This. The First Presbyterian Church of Superior, Wisconsin devoted the Sunday evenings during the month of February to the discussion of world order. At the last meeting four young people led a panel discussion on the various proposed plans for world organization. The following resolution was adopted and copies sent to all members of the Church and to the Department of Social Education and Action of our denomination and the Commission on a Just and Durable Peace of the Federal Council of the Churches of Christ in America who are interested in knowing the mind of the Church people throughout the country on this question.

THE RESOLUTION

The World Order conference group of First Presbyterian Church, Superior, as a result of discussions held in a series of meetings for that purpose, declare its opinion that the United States should endeavor to promote and should join an international organization if so based as

to give assurance that it will have authority and power to lead toward the reign of justice and law instead of force.

We agree with the finding of the Federal Council's commission that the Dumbarton Oaks Proposals, in order to accomplish the desired purpose, should be amended in eight particulars as specified.

We believe that the world's greater hope at the present time is that America shall remain free to act and shall consistently refuse to be a party to any international acts that lead away from it instead of toward a just order.

Therefore we recommend that American participation be made contingent on the adoption of such principles as are believed essential to the establishment and maintenance of such order. Among the prerequisites of American membership we recommend democratic procedure, including the proscription of secret sessions and the holding of all discussions and voting in meetings open to press and public; that there be no censorship of news emanating from such meetings.

We further recommend that the United States refuse to enter any international organization that is committed in advance to the guaranteeing of any agreements or arrangements that may now or later be found to be contrary to the spirit of international justice.

We maintain that the experience of centuries has shown that no peace is just or lasting if not based on Christian principles; that this is true realism and that lasting peace will be achieved until this be recognized. Essential to this end is provision against the domination of small nations by the large, and we strongly endorse the commission's demand for such action.

We suggest that the Federal Council Churches be charged with the responsibility for arranging for presentation of the Christian viewpoint to the San Francisco and any subsequent international conferences.

About Books

Faith, Reason, and Civilization, by Harold J. Laski. Viking Press. \$2.50.

Professor Laski, of London, has formulated an argument and a faith that madden, sober, and shame the Christian. He is driven to his deepest resources for massing and launching a Christian counter-attack for the soul of modern man, with a faith that will confront his problems in our capitalist society before his frustrations and yearning for heroic satisfying values pitch him into fascism or he is swept into the fold of evangelical communism.

Laski bares the situation of the breakdown in moral values between the two wars, a collapse so complete as to exalt irrationality and force and a feverish hedonism which was the escape from uncertainty and loss of hope in the future. But this war has shown men that life can be full through mutual aid. When victory comes, the paramount problem will be the maintenance of spirit, an aggressive hopeful faith that can restore moral values. Yet victory will yield only the paradox of freedom alongside poverty and bitter injustices.

Faith is to be found nowhere but on the road to mastery of nature and specifically, wonderfully, says Laski, in the Russian Revolution. It alone offers common men a rising standard of living along with the chance to see the relevance of his productive effort. It alone concretizes the inherent dignity of man whose place in society is based, not on status, but on function in a communal organization for abundance. It alone eliminates the technological frustration of the scarcity that characterizes every other society, ends unemployment, and continually aims at expansion for all. Selfhood is fulfilled in community, fellowship created, and a con-

viction of values results. Russia has proved once and for all that "the acquisitive motive has no universal and final validity." Planned production for community consumption is the only kind of social organization that can provide "the dynamic of a revitalized freedom" in which born-again men work together with life and hope pulsing in their hearts. It is faith, it is regeneration, the remaking of the whole man!

So preaches Laski who somewhat wistfully looks on Christianity's earliest performances and the periodic heroic protests of marginal groups before he dismisses the Church as utterly incapable of furnishing a faith to capture modern man. Preeminently the Church refuses, does not dare to work out its inherent ethic toward the economic evils and inequalities that deny it. The Church substitutes pity for justice; it has no large animating idea, and for all practical purposes has abandoned the role of spiritual and moral leadership in accommodation to its secular environment.

This review is not the place to refute Laski. The Christian must profoundly disagree at many points and reluctantly admit his truth at other points. But this reviewer would urge that Laski's challenge should be neither ignored nor evaded, but faced boldly. Positively we would suggest three imperatives in a reorientation for the Church of Christ, which might be considered: (1) Formulate a Christian philosophy of work, vocation, that sharply challenges the presuppositions and mores of our acquisitive society. (2) Care enough for the hurts and aspirations of common men until we find the key to their allegiance and they their self-respect. (3) Quickly, definitely, bring abundance into the context of Christian salvation.

RALPH NORMAN MOULD

The Road to Serfdom, by Friedrich A. Hayek. University of Chicago Press. \$2.75.

Friedrich Hayek has succeeded in ringing the alarm which calls all sincere democrats and liberals to witness the accelerated pace of the world toward totalitarianism during this present century. He believes collectivistic planning, now in such high repute in the great democracies, will prove to be the snare that destroys their economic and moral freedom as it has already in the nations of continental Europe.

The writer lays the blame squarely upon the socialists who at heart are democrats and liberals, but are forced by the very schemes they advocate in the interest of the whole of human welfare to take from the people their liberties for the sake of the experts and the efficient operation of their plans. The social democrats of pre-Nazi Germany are made case study No. 1, and what they advocated in social controls and planning thirty and forty years ago is shown to be now the program of well-intentioned planners in Britain and America. The Western democracies are late with socialized measures, but, says the author, they are catching up with Germany at a dizzy pace.

Hayek's alarm in the case of Britain and America would be really frightening if these two democracies had consistent records in following one economic pattern. But there seems to be in well-established democracies the passion to follow an economic and social trend to logical conclusions. It is true that Britain and America are buzzing with plans and schemes, but at the same time there isn't a whit of relaxation of public scrutiny and criticism of any of them.

The book would be more convincing if the author were not so patently committed to the economic idealism of a simple enterprise system of the eighteenth and nineteenth centuries as the most hopeful atmosphere for liberty in tomorrow's world.

There seems to be no huge majority demand in Britain and America to proceed to complete socialization, but there is public pressure to work toward new forms of economic opportunity which guarantee liberty of action under authority democratically determined. It is this dynamism in democracy which Hayek seems to miss; this dynamism which seeks to make democratic government possible in changing conditions.

Nevertheless we must pay attention to the alarms and dangers. Government by experts and specialists is democratically unhealthy. Plans and schemes have the tendency to disregard the rule of law. There is popular belief in the inevitability of planning and the worth of any plan. Planning has the tendency to become nationalistic in its total policy. Planning puts emphasis upon security as preferable to the adventure of economic risk. And its worst evil, says Hayek, is the assumption, sooner or later, that some individual should rule supreme and make decisions because that person is the only one who knows the plan. Then all others will have become slaves in order to be secure against fear, distress, and hunger.

KENNETH REEVES

Toward the Understanding of Europe, by Ethan T. Colton. Association Press. \$1.00.

Dr. Colton has written a book to help us to understand Europe, "that turbulent mixture of political hopes, religions, economic needs, cultural traits, and national traditions." This mixture has led to a succession of impasses characterized as "precisely the living tragedy enacted immemorially on the continental stage, and currently to the world's sorrow." The author's second purpose is to direct an informed public opinion toward action for a peace that corresponds with the realities.

The first purpose is well worked out within the limits of a small book. To make sure that we do not develop preju-

ces at a time when we are reading books in Poland, the Baltic states, the Balkans, is good to read a balanced treatment. One senses the tremendous difficulties to be faced as he reads statements and phrases such as these: "If God knows where the Polish-German frontier ought to be drawn, He has not revealed it to mankind"; "hereditary enmities"; "Europe's widely prevailing racial maladjustments and misfortune that induce despair among pacificators"; "Danubian irreconcilables"; "It is anciently historic land in dispute. . . Races, civilizations, and states . . . have met, fought, possessed, colonized, and yielded portions of it in procession." The author achieves his first purpose in this book that is informative, concise, fair-minded, and adds to our understanding of the underlying problems. The second purpose, to challenge Americans to accept some responsibility in fashioning an enduring peace, is all too briefly done. Three short chapters remind us of the peace that failed, warn us of power politics, and suggest some peace essentials and prices.

History reminds us of age-old feuds and traditional enmities, but also it can teach that boundary lines may lose significance. A Virginian can now live happily in Massachusetts, but it is well that we have forgotten some things that were said in 1789! Perhaps frontiers as such can be made to have less meaning if economic areas comprehensive enough can be arranged. These must give the inclusive populations room in which to balance and exchange their products without the restraints and costs of tariff, transport and currency wars.

In the introduction Dr. Colton quotes from an editorial by Anne O'Hare McCormick: "But nations never go out to meet destiny. It always catches up with them at an unexpected turn of the road." This book helps to create informed opinion which should make the turn less unexpected. Read it before San Francisco!

EVELYN LUCHS

The Economic Order and Religion,
by Frank H. Knight and Thornton W. Merriam. Harpers. \$3.00.

This book represents an unusual venture in joint authorship. One of the authors, Frank H. Knight, is Professor of the Social Sciences at the University of Chicago; and the other, Thornton W. Merriam, was formerly Chairman of the Board of Religion at Northwestern University and is now Director of U. S. O. Training, National Council of the Y.M.C.A. They have written two long essays, "each written without explicit reference to the position of the other." In conclusion there is a brief article by each in critical reply to the other's essay.

The two authors agree in claiming to be liberals. Knight divorces his liberalism from any fruitful relationship to Christianity and takes the humanistic position. Merriam holds that Christianity is both the ground and the power for any effective ethical treatment of economics. This disagreement is sharp and pervasive. Another point of difference is between free enterprise and social planning. Knight vigorously supports the first, while Merriam points to the need for the extension of the second.

It is likely that most readers will feel that there is no particular value in the joint authorship, which is more formal than real. But most readers will find the essays themselves of interest and, in the case of Merriam's, of outstanding worth. His is a most comprehensive, penetrating, and clear appraisal of the economic order in the light of Christian ethics, and of what the Church can do if it is to be true to the integrity of the ethical insights derived from its own faith. His insistence that the Christian movement is in itself a primary source of authentic interpretation of the Christian's role in economic relations is especially helpful. "In a real sense, the Christian does not 'apply' an ethic, but rather participates in a community in which an ethic is produced

which he is impelled to try to expand to include all society."

At places where the author clothes with practical implementation the views that he wants as a Christian, there will be differences of opinion. But the one hundred pages of his part of this volume are extremely useful to those who want to understand for themselves the contribution and task of Christians in the economic order.

C.P.H.

I Have Seen God Work in China,
by Sherwood Eddy. Association Press.
\$1.50.

These personal impressions form an inspiring testimony from a foremost Christian statesman and evangelist who for thirty years was intimately associated with the Y.M.C.A. and Student Volunteer Movement in China. After sketching both the crumbling of the old order and the impact of foreigners, ruthless except for missionaries, Dr. Eddy comes to the revolution and China's ancient problems which he discusses as poverty, disease, ignorance, and misgovernment through graft. He pays special tribute to Jimmy Yen's work as an example of the constructive solutions that are increasingly being developed. But there are enormous obstacles of inertia and greed, not least within the Kuomintang, and we are given a portrayal of Chiang Kai-shek struggling for the principles of Dr. Sun, albeit very imperfectly.

The communists too are given their due, and here Dr. Eddy steers a middle course, hoping above all that the Government can make good on promised reforms, especially agrarian and administrative, before the land is plunged into horrible civil war.

But this short volume is more anecdote than critique, and many readers will most appreciate the stories of the Y's Fletcher Brockman in developing native leaders, and in Dr. Eddy's own evangelistic tours

among student groups. The methods used to gain confidence and how and why Christianity appealed and finally broke through the natural resistance comprise thrilling sections. One marvels at the ingeniousness and sheer constructive wisdom of these ambassadors. The fruit of their endeavor is well displayed. And through the account runs the almost visible thread of God who works his purpose out whether men be worthy or wrathful.

RALPH NORMAN MOULD

The Farm Bloc, by Wesley McCune
Doubleday, Doran & Co., Inc. \$2.00.

In his study of pressure groups Stuart Chase has declared that the Farm Bloc outweighs that of either business or organized labor. Who makes up the Farm Bloc? How does it work? What does it work for?

This book gives much information. It explains "parity" and other terms used by those in agriculture. It introduces the reader to the great organizations that claim to speak for the farmers. It details giving names of individuals who are familiar and in some cases traditional figures around Washington on behalf of the interest of their brand of farmers. It includes those who are not directly in farming but who, as public officials or processors, are related to it. It has something to say on how representative of the rank and file of farmers are the farm organizations, and it touches on the relationship at some points between big agriculture and big business as represented particularly in the Chamber of Commerce.

This is a helpful story of the American scene as it comes to focus in the efforts in Washington of this great group to pressure for political support for themselves. It is to be hoped that studies written in similar good humor, courage, and knowledge will be forthcoming on other pressure groups.

C.P.H.

Study and Action

The Church and the Coming Peace

The Cost of World Order. A four-period study guide. *Single copy, free.*

Declarations on World Order. Statements of General Assembly. *Single copy, free; additional copies, 3 cents each.*

A Primer on World Order. *Single copy, free; additional copies, 3 cents each.*

A Primer on Politics. *Single copy, free; additional copies, 3 cents each.*

World Order Takes Shape. *5 cents.*

Order from WORLD ORDER MOVEMENT, Department of Social Education and Action, 830 Witherspoon Building, Philadelphia 7, Pa., or from any Presbyterian Book Store.

A Message to the Churches. Findings of the Cleveland Conference, January, 1945. Commission on a Just and Durable Peace. *10 cents each; 50 or more, 5 cents each, plus postage. What Did the Cleveland Conference Say?* An outline statement of the Message described above. *40 cents a hundred, plus postage.*

The Relation of the Church to the War in the Light of the Christian Faith. *25 cents.*

Christian Principles of Social and Economic Reconstruction. Information Service, Dec. 30, 1944. *10 cents.*

Order from the Federal Council of Churches, 297 Fourth Avenue, New York 10, New York.

San Francisco and After

After Victory—Questions and Answers on World Organization, by Vera Micheles Dean. Headline Book. Includes text of Dumbarton Oaks Proposals and good reference list. *25 cents.*

A Peace That Pays. Economic problems. Headline Book and Discussion Packet on the same theme. *25 cents each.*

Bretton Woods Monetary Conference, United Nations Plans for Post-war Education, Britain's Search for Security (political and economic). *25 cents each.*

Order from Foreign Policy Association, Inc., 22 East 38th Street, New York 16, N. Y.

Unfolding the Dumbarton Oaks Peace Plan. A program outline for study and discussion groups. Program Service, The Reader's Digest, Pleasantville, New York. *10 cents.*

Domestic Problems

The Church and Industrial Relations. Special Report to General Assembly of 1944 together with discussion guide for Church, community, labor, and management study groups. *10 cents.*

Conversations About Industrial Relations—Round-table discussions for use in Church or community. *10 cents.*
Today and Tomorrow Leaflets. A series for soldiers and civilians. *25 copies, free; \$1.00 a hundred.*

Five Essentials of Brotherhood
When You Come Home
Jobs After the War
Realism in Foreign Affairs
When We Come Home
Achievement Spells Opportunity
Liquor—Good or Bad?
If Amos Should Speak Today

Christian Social Action and Minority Groups, by John H. Elliott. *5 cents each.*

Order from any Presbyterian Book Store.

Alcohol Problems Dissected, by E. M. Jellinek. Social Action issue of March 15, 1945. Council for Social Action, 289 Fourth Avenue, New York 10, N. Y.

Background for Brotherhood, by Kendall Weisiger. The Association Press, 347 Madison Avenue, New York 17, N. Y. *40 cents.*

Current Films

These estimates of current films are offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education and Action. The following evaluations are based on "Selected Pictures" issued by the National Board of Review. Their inclusion in this listing is not to be construed as recommendation but as the best available comment on current films.

The Enchanted Cottage—with Dorothy McGuire, Robert Young, Herbert Marshall. (RKO-Radio.) This film is based on Sir Arthur Wing Pinero's lovely fantasy, but it is given a modern setting. It tells the moving story of a flyer disfigured by war and a plain, lonely girl who find each other and happiness. The injured flyer, embittered by his war experience, seeks solitude in a remote cottage on the Maine cliffs. There he meets the girl, and aided by a philosophical neighbor, blinded in the last war, they discover the transfiguring power of love. The story, warm and tender, is told with restraint. It is free of sentimentality but retains the spiritual beauty of Pinero's original. **Family.**

The Life and Death of Colonel Blimp—with Roger Livesey, Deborah Kerr, Anton Walbrook. (United Artists.) This British film, in technicolor, portrays the career of a British military man, beginning as a young officer in the Boer War and carrying him through the two world wars. Most notable throughout the film are the characterizations of a Uhlan officer, done with subtlety and sensitiveness, of English women of three generations, acted with charm and skill, and of the British Army officer whose portrait is drawn with warmth, gentleness, strength, and a touch of absurdity. The acting is adequate with touches of satire, pathos, and humor. **Family—Mature.**

The Affairs of Susan—with Joan Fontaine and George Brent. (Paramount.) The story of a beautiful and successful actress. The Government executive, whom she has promised to marry, is understandably shaken when he meets his fiancée's former husband and two other men to whom she has been engaged. A man of precise ways, he invites the trio of gentlemen to his flat to learn wherein they failed to hold the glamorous Susan so that he may avoid their mistakes. Each man's story of Susan is told in a flashback. The film, in story and production, like the fair Susan, is bright, brittle, and sophisticated. **Mature.**

It's a Pleasure—with Sonja Henie, Michael O'Shea, Marie McDonald. (RKO-Radio.) To skating devotees, the presence of Sonja Henie is reason enough to see any film. In that respect none will be disappointed in this beautifully photographed technicolor film. Unfortunately the weak and ineffective story which provides the continuity for the skating and other specialties mars this otherwise attractive and well-directed film. **Family.**

God Is My Co-Pilot—with Dennis Morgan, Dane Clark, Raymond Massey. (Warner Brothers.) Dealing with the exploits of Chennault's Flying Tigers over war-torn China, this aviation drama is based on the autobiographical account of the actual experiences of Colonel Robert Lee Scott, Jr. Opening with the author's boyhood in Macon, the story carries forward through the years of achieving his ambition to become a flyer, his marriage, and his adventures in the Far East as a B-17 pilot, after circumventing the Army's refusal to assign him to combat service because of his age. It is a gripping, fascinating biography. The combat sequences are exciting and wide in their sweep. They are accurately and painstakingly produced, replete with drama and moments of consciousness of God as the copilot. Excellent direction, realistic acting, and superb aerial photography combine to make this a production of high purpose to be long remembered. **Family.**

Patrick the Great—with Donald O'Connor, Peggy Ryan. (Universal.) A melodious comedy with a venerable and time-tried plot, the complications of which arise from the unintentional rivalry of an actor-father and his talented son over a choice stage role and a girl. The film overflows with comedy, songs, and dances. **Family.**

Without Love—with Spencer Tracy and Katharine Hepburn. (Metro-Goldwyn-Mayer.) Based on the play by Philip Barry, this sparkling comedy is the story of a scientist and his scientific wife who are carrying on experiments for the Government. They agreed, when they married, that love should not enter into their relationship. But even scientists are not proof against the influences of a Virginia spring, especially when they happen to be very personable people. **Mature.**